MINUTES

OF THE

PROCEEDINGS

OF THE

DELEGATES,

DEPUTED FROM THE

TRUSTEES and *PEOPLE*,

OF A LARGE NUMBER OF CHAPELS IN THE

METHODIST CONNECTION,

Met at *Manchester*, on the 24th of *July*, 1795.

BRISTOL:

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MINUTES, &c.

IT being probable that theſe Minutes will fall into the hands of many perſons who are totally unacquainted with the cauſes of the preſent Meeting, it is judged neceſſary to publiſh the following Letter of Invitation, by which the occaſion of the aſſembling of the Delegates will be generally explained.

Mancheſter, 10th June, 1795.

To the TRUSTEES, &c.

DEAR BRETHREN,

SINCE our publication of the pamphlet containing the Addreſs to the Societies at Briſtol and elſewhere; and alſo the ſentiments and reſolutions of the Truſtees for moſt of the principal chapels in the kingdom, you have had no doubt opportunity of ſeeing or hearing more particulars reſpecting that unhappy diviſion; and likewiſe of conſidering what means would be moſt likely to put a ſtop to ſuch a dreadful evil.

Our characters and conduct have been ſubjects for the malevolent attacks of ſome perſons, of whom, from their ſituation in the Societies, we had a right to expect better things. Their ſarcaſms we will cover with the mantle of charity, not being diſpoſed to return "evil for evil." The preſent diſpute has taught us however to "*mark* thoſe who occaſion diviſions, and to *avoid* them."

To preſerve peace in our own, and as much as lies in our power to prevent diviſions in other Societies, was the motive that prompted us to write our firſt Addreſs; we have ſtill no other motive: and we truſt the conduct of many among us for the laſt twenty to forty years will juſtify our aſſerting, that we wiſh well to Methodiſm, and would promote its proſperity to the utmoſt of our power.

With reſpect to oppoſition Chapels, we ſtill think they are a ſhame and diſgrace to our connection; and we cannot conceive that a body of men profeſſing to be diſciples of Jeſus Chriſt can juſtify them.—Who that feels any concern for the ſpread of vital religion, but muſt lament that its enemies have ſuch cauſe of triumph? Who could have imagined that any of our Brethren would have encouraged the building of a Chapel in the heat of *party differences* and contrary to the *expreſs rule* of conference, within a few yards of that wherein their venerable Father had laboured for forty years; and in direct oppoſition to thoſe perſons who had ſupported the good cauſe from its earlieſt infancy to the preſent time.

We dread a general diviſion of our Societies conſidering the many evil conſequences that *muſt* inevitably follow; though we are firmly perſuaded this would be a *far leſs evil* than that the Methodiſt body ſhould remain in its preſent ſtate of agitation. We would therefore recommend to the ſerious conſideration of our Brethren, the Truſtees, and Leaders throughout the kingdom, the Letter printed by Meſſrs. Mather, Thompſon, and Benſon: we approve of its *general outlines*, as a baſis for the reſtoration and eſtabliſhment of peace. We think, upon that general ground both parties may meet, ſince as much is granted to thoſe who wiſh the Sacrament by their own Preachers, as can be conſiſtent with the peace of the Body: and more than this cannot be expected by thoſe among us who are truly pious, and who prefer the proſperity of the Societies to their private opinions. Though we believe there are many whoſe grey hairs are an honour to Methodiſm, and whoſe wiſdom and piety, as well as zeal in promoting ſo great a cauſe, is well known among us, who have thought that the only way to prevent ſtrifes and contentions would be for a general diviſion to take place *at once:* yet

we

we would intreat them to conſider the reaſons againſt ſuch a diviſion laid down in that letter: and if after all a diviſion *muſt* take place, let it not be till every *reaſonable* effort has been made to prevent it.

Together with the Reſolutions in our former printed letter we have now to conſider, what authority in the Conference is to be acknowledged—whether of the Hundred or of the whole Aſſembly.—Whether the Sacraments or any other alterations are to be introduced into the Chapels, without their being firſt requeſted by two majorities; one of the Truſtees, and another of the Leaders and Stewards:—whether you will reſolve to negative the appointment of any Preacher who infringes upon your Deed, who preaches in Chapels built without proper authority, or in thoſe which are built to the injury of your Truſt Eſtate:—and laſtly, whether if Diſtrict Meetings are ſtill to be held, you do not think that the Truſtees ſhould act along with the Preachers and Stewards in conducting affairs during the receſs of Conference.—Theſe and other matters weighty and important, muſt now be ſeriouſly weighed and determined upon. To effect them, we think it highly expedient that a Delegate from the Truſtees and Leaders of every Circuit, if not every principal Society, ſhould meet at Mancheſter, to conſult together, upon the preſent ſtate and ſentiments of our Societies, and the moſt likely means of promoting their future peace and proſperity. In the preſent important criſis we think this meaſure abſolutely neceſſary, and therefore requeſt you to appoint a Delegate to meet us at Mancheſter on Friday the 24th of July next, at ten o'clock in the forenoon, in Oldham-ſtreet Chapel.—As the buſineſs to be tranſacted during this Conference is of ſo much importance to the future well-being of the Methodiſts, we hope there is no need to urge the neceſſity of a numerous attendance. Signed by

The Truſtees of Mancheſter, Salford, and Stockport.

In consequence of the forgoing Letter, DELEGATES attended for the following Places.

London,
Briſtol,
Gloceſter,
Worceſter,
Birmingham,
Macclesfield,
Mancheſter,
Liverpool,
Cheſter,
Nottingham,
Sheffield,
Leeds,
York,
Bradford,
Chapel-Town,
Kirkſtall,
Bramley,
Bolton,
Aſhton-under-Line,
Keighley,
Sunderland,
Thornbury,
Dudley,
Tipton,
Selby,
Cawood,
Oldham,
Birſtal,
Quinton,
Boſlem,
Tunſtall,
Newcaſtle,
Hanly,
Lane End,
Armley,
Neſton,
Warrington,
Stockton,
Darlington,
Yarm,
Rothwell,
Bury,
Congleton,
Wedneſbury,
Darlaſton,
Pocklington,
Salford,
Burlington,
Wansford,
Killam,
Nafferton,
Bainton,
Garton,
Great-Driffield,
Stockport,
Altringham,
Colne,
Preſcott,
Moſsley,
Lynn,
Failſworth,
Rotheram,
Wakefield,
Pomfret,
Dewſbury,
Otley,
Blackburn,
Quinton,
Leeke.

LETTERS were alſo received from the following Places.

London,
Truro,
Ripon,
Hornby,
Middleham,
Richmond,
Tanfield,
Thirſk,
Northwich,
Aſhton-under-Line,
Skipton,
Whitehaven,
Swaledale,
Masham,
Darliſton,
Culumpton,
Portſmouth,
Whitby,
Blackburn,
Penzance,
Liverpool,
Lynn,
Dudley and Tipton,
Redruth,
Shafteſbury,
Bolton,
Crockerton,
Sheffield,
Nottingham,
Bridlington,
St. Auſtle,
Worceſter,
Bromley,
Bradford,
Leeds,
York,
Chapel Town,
Birmingham,
Macclesfield,
Briſtol,
Thornbury,
Colne,
Keightly,
Rothwill,
Halifax,
Stockton,
Berry,
Pocklington,
Congleton,
Stockport,
Preſcott,
Armley,
Moſley,
Wakefield,
Ackworth,
Pomfret,
Dublin, &c. &c.

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THE firſt Day's meeting (Friday, July 24,) Mr. Matthew Mayer was choſen Preſident, and Mr. William Pine, Secretary; the powers of the Delegates were enquired into, and the Letters read.

The ſecond Day, (Saturday,) Meſſrs. Mather, Thompſon, and Benſon's letter, propoſing a plan of accommodation, was read, which occaſioned a debate of ſeveral hours, as a conſiderable majority of the Delegates were for the old Plan, without any deviation. But for the ſake of peace, and to accommodate as much as poſſible thoſe of their Brethren who differed from them in judgment, they agreed to the following reſolutions, and a Committee was appointed to draw up an Addreſs to Conference to accompany them.

On Monday the Committee met to conſider the Addreſs, and after ſome alterations, it was aceeded to by a conſiderable majority of the General Meeting.

Tueſday morning a fair Copy of the Addreſs and Reſolutions was produced at the meeting, and being read was ordered to be printed; and the following note was ſent to the Conference to know when it would be ſuitable to them to receive the Addreſs.

To the Preſident of the Conference.

At a numerous and reſpectable meeting of Delegates, deputed from the Truſtees and People, of a large number of chapels in the Methodiſt connection, it has been reſolved, "That an Addreſs "be preſented to Conference, ſtating the import-"ant buſineſs which has occaſioned their aſſembl-"ing together;"—It is therefore requeſted, that the Conference will appoint at what hour to-morrow it will be moſt ſuitable for them to receive the Addreſs; as the Delegates requeſt they will take the

the ſame into conſideration previous to the ſtationing of the Preachers, or the entering upon the Briſtol buſineſs.

Signed on behalf of the Meeting,

Mancheſter, MATTHEW MAYER.
Tueſday 28 *July*, 1795.

REPLY.

To Mr. Mayer, Mancheſter.

Dear Brother,

The Conference deſire me to inform you, that they have received your letter; and ſhall be ready to receive you, and any others of the Brethren who chooſe to favour them with their company, at ten o'clock to-morrow morning.

I am, your affectionate brother,

Mancheſter, THO. COKE,
July 28, 1795. Secretary of the Conference.

Wedneſday at nine o'clock the Delegates met, and after arranging ſeveral matters before them, the whole body accompanied the Preſident, about ten, to the Conference to deliver their Addreſs. They were reſpectfully received, and the Addreſs promiſed to be taken into conſideration.—The Delegates retired to their Committee-room, and made choice of ſixteen of their members to be a Committee, to conduct their future buſineſs, ſubject to their approbation.

The following is a Copy of the ADDRESS.

An ADDRESS to the METHODIST CONFERENCE assembled at Mancheſter, from a numerous and reſpectable Meeting of the DELEGATES, deputed from the TRUSTEES and PEOPLE, of a large Number of Chapels in the Methodiſt Connection.

DEAR BRETHREN!

THE alarming and increaſing progreſs of innovation from the old plan of primitive Methodiſm, from year to year, ſince the death of our late honored and venerable Father, and the dreadful effects of ſtrife and diviſion occaſioned thereby in various parts of the kingdom, call loudly on Preachers and People to be on their guard, leſt the goodly fabrick that has been raiſed and ſupported for upwards of half a century ſhould be deſtroyed; and that body which was ſo much at unity with itſelf, and a general bleſſing to the nation, be divided and entirely annihilated.

Brethren, it is UNION we are contending for, and not DIVISION: an Union on a ſolid and laſting foundation.—Thoſe who are bringing in among us bones of contention, are our *Dividers* It is well known the Methodiſts were the moſt peaceable and contented people in the land, while they were left to purſue the ſimple path of forming only a *Religious Society*; and "leaving every one to "hold his own opinion, and to follow his own "mode of worſhip."—They then anſwered the end of their calling, and were as leaven ſpread among the different denominations to which they belonged. But wherever they are formed into a party, we conſider the leaven to be taken out of the lump, and they are no longer Methodiſts, but a ſeparate party.

We

We think that juſtice to the community as well as to the body of Truſtees, demand, that we abide by our former profeſſions. The Community contributed large ſums of money, and the Truſtees became ſecurity for ſtill larger, in order that Chapels might be erected; under a firm conviction and the ſtrongeſt aſſurances, that the doctrine and diſcipline, as deſcribed by Mr. Weſley, would be continued, in Union with the Church of England. If the moſt diſtant ideas had been conceived that the Sacrament would have been introduced into the Chapels, and the Societies changed into ſeparate Churches, ſubſcriptions would certainly have been with-held, and ſecurities never have been engaged in.—How Conference can admit theſe changes, and do juſtice to the parties, we leave them to decide?

We further diſcover, by various evidence, that in proportion as the old Plan hath been departed from, and the diſſenting ſyſtem introduced, that debate, diviſion, loſs of love to God, to the Preachers, and to one another, hath prevailed through the Societies:—all which the preſent tumultuous and agitated ſtate of our connection fully evinces.

Many who are now intreating you to keep in the good old way, were your companions in the beginning: (and companions to thouſands who are now in Abraham's boſom, and who never thought theſe innovations neceſſary) we have walked by your ſide through the wilderneſs, and have borne a ſhare in your evil and your good report: and will you ſuffer our grand adverſary to ſcatter and divide us, becauſe a few among us deſire a deviation from our general plan?—God forbid!—We ſay a *few*, for we are well ſatisfied three-fourths of the People earneſtly wiſh no change to take place, as the teſtimony of the Delegates aſſembled, and the numerous letters before us certify.* We

* Preſent at the Meeting upwards of ſixty Delegates, and ſome of them Repreſentatives from one to eight Chapels. And the letters received amount to near ſixty in number, and only four of them for the Sacrament and ſervice in Church hours.

We are a Society united together by certain *eſtabliſhed* rules, and declarations of Conference. We look up to theſe rules and declarations as our finger poſt and code of laws. If we loſe ſight of them we get upon a wild ocean, without rudder or ſails; and if any perſons are *allowed* to break them, and act in oppoſition to them, confuſion muſt neceſſarily enſue. For laws that are made to govern a whole body, ſhould not be relaxed or diſpenſed with to accommodate any part of that body; otherwiſe the indulgences that are granted to one, will be expected by others, and the ſalutary effect of thoſe laws will be deſtroyed.

To ſay that our rules do not ſuit the diſpoſition of every part of the body, is granted.—But the queſtion is, are the laws to bind the people or the people the laws? Thoſe who do not approve of our plan are under no obligation to join us; and thoſe who join us are under no obligation to remain with us; therefore they have no right to attempt any alteration or breach of our laws without *the general conſent.*

But theſe rules have been frequently violated, which has occaſioned the evils complained of, and we ſee no remedy *ſo effectual* as the returning back to them again; this we conceive would ſoon put an end to all diſputes, and by adding ſuch additional articles thereunto, as may be mutually agreed upon, would preſerve the Methodiſt Body in peace and unity to future generations.—For mutual confidence will always grow out of mutual ſecurity.

Let every thing, therefore be removed that obſtructs this great object. Let the Conference critically enquire into the ſituation of every Society. If any alteration has been made, by which the peace has been broken, and conſequently the *rules of Conference*—let matters be brought back to the old ground, without regard to either majority or minority; as the honour and veractiy of the Conference is materially concerned therein. Upon

Upon the whole, it appears to us, from every point in which we can view the ſubject, that recurring to our firſt principles, and fixing our foot upon that ground, is the beſt method of reſtoring peace to the body at large. And as we wiſh Conference would ſeriouſly conſider this matter, *and take the lead in the buſineſs* (from a full conviction it muſt be done ſooner or later to ſave the cauſe) we here deliver our decided Opinion on that head —and, alſo, our ſubſequent Reſolutions—leſt they ſhould differ with us in judgment; in which caſe we requeſt your ſpeedy anſwer.

It is our Opinion, that the moſt effectual Means to reſtore Peace to the whole Connection, would be to place all Things on the Ground on which they ſtood at Mr. WESLEY'S *Death, and to proceed on the Plans of the Minutes and Rules then eſtabliſhed.*

If this ſhould be found impracticable, we wiſh to lay before you our views and reſolutions, as follows:

RESOLVED,

THAT the Preachers be kept as much as poſſible out of all diſputes, that they appear, and be, men of peace and love, and that being engaged in debates with no party, but conſidered as the friends of all, their word may have free courſe and be made a bleſſing.

Reſolved, That no injuſtice be done to any deſcription of perſons among us, but that the Preachers aſſembled in Conference, the Truſtees of our chapels, the Leaders and Stewards of our Societies, have their due ſhare of power and regard.

Reſolved, That in order to give effect to the determinations of Conference, all the decrees reſpecting themſelves only, ought to be ſtrictly obſerved by the Preachers, and made public to the People, that the Preachers and People may know what they have to depend upon.

Reſolved, That the appointment of Preachers be in the Conference.

Reſolved, That the HUNDRED mentioned in the Conference Deed, and their Succeſſors, are the only *legal* Perſons that conſtitute that body.

Reſolved, That no alteration ſhall take place any where reſpecting the adminiſtration of the Sacraments, or preaching in Church Hours, until firſt certified to the Conference by a majority of the Truſtees, (if ſuch majority be allowed by the reſpective deeds of each chapel,) three-fourths of the Leaders and Stewards, and three-fourths of the People, in writing under their reſpective hands, teſtifying that it will make no diviſion in the Society.

Reſolved, That where-ever the Sacrament is permitted to be given by the Preachers, it ſhall be *in the Evening*, and to the Society only—for the purpoſe of ſatisfying the minds of the ſcrupulous.

Reſolved, That any Preacher who breaks the Rules of Conference, by encouraging oppoſition Chapels, preaching in Church hours, adminiſtering Sacraments, or attempting to diſſuade the People from the old Plan, ſhall be ſuſpended from preaching in the Chapels belonging to us.

Reſolved, That no Leader or Steward be removed, or any new Leader or Steward be choſen, without the concurrence of a majority of the Leaders and Stewards, at a meeting called for that purpoſe.

Reſolved, That the conduct of Dr. *Coke*, Meſſrs. *Moore*, *Bradburn*, *Rutherford*, *Crowther*, and *Grant*, who have been the principal promoters of the

the ſhameful diviſion of the Methodiſt's Society at *Briſtol*, and of obſtructing Mr. *Benſon*, the aſſiſtant, and the other Preachers appointed by Conference, in the due execution of their office, meets with our decided diſapprobation, and ought to be cenſured by the Conference.

Reſolved, That the oppoſition Chapels built at *Briſtol* and *Cheſter*, contrary to the Rules of Conference, ought not to be admitted into the Methodiſt's connection.

Reſolved, That as the introduction of preaching in Church hours, and the adminiſtration of the Sacrament, have been productive of much ſtriſe and contention, and in many places brought forward through the means of *erroneous repreſentations*—that they be given up in all places, where the union and concord of the Society is diſturbed thereby.

Reſolved, That no Truſt Deed already accepted, or to be accepted hereafter, ſhall, after it has been approved by the Conference, be infringed on by any Preacher.

Reſolved, That the pulpit ſhall not be uſed in any of our Chapels as a vehicle of abuſe towards any man, or number of men whatever.

Reſolved, That it is highly neceſſary that a proper conſtitution ſhould be formed, and an executive Government eſtabliſhed, the particulars of which to be ſettled by the Conference, and the Delegates of the Truſtees, for the approbation of the Societies at large.

Reſolved, That the Addreſs and theſe Reſolutions be printed; and that the Delegates do form themſelves into an Aſſociation, and open a correſpondence, that a regular communication may be kept up with the different Societies in the connection, for the purpoſe of preſerving union in the body, and perpetuating primitive Methodiſm, in connection with the eſtabliſhed Church.

Reſolved, That theſe Reſolutions be ſigned by the Preſident and Secretary, on behalf of the Meeting.

MATTHEW MAYER, *Preſident.*
WILLIAM PINE, *Secretary.*

Mancheſter, July 28, 1795.

A few perſons who had been concerned in promoting oppoſition chapels, or introducing the Sacraments, and preaching in church-hours among us, withdrew from our meeting after the above Addreſs and Reſolutions were agreed upon, and being joined by ſome others in the town, drew up the following Counter-Addreſs, which they preſented to the Conference.

To the Methodiſt Preachers aſſembled in Conference at Mancheſter, July 1795.

Honored Fathers and Brethren,

IT being unneceſſary to expreſs our views at large, and (as far as we are conſcious of our own motives) moved only by a deſire to promote the ſpread of pure religion, we think it our duty to ſtate in the moſt reſpectful and affectionate manner,

That we attended at Mancheſter, *not with an intent to claim any power as Truſtees*, but ſolely *as Delegates of the Brethren*, who in this hour of danger ought in love to meet each other, and with the utmoſt calmneſs and tenderneſs compare their different views, in order to promote peace and truth amongſt our Societies.

That we ſhould be ungrateful to our Preachers, as a body, if we now omitted teſtifying, in the moſt ſerious manner, that we believe them watching

ing over our ſouls as men "*who muſt give an account.*"

That the inſinuations, either of Societies or Individuals, which repreſent them as *deſigning* and *oppreſſive men*, are not only contradicted by the experience of many years, but are highly injurious to the proſperity of the work of God amongſt us.

We conſider that the great object of the Methodiſt Body, whether it relates to Preachers, People, or Rules, is to promote the knowledge and love of God.

Theſe principles engaged us to attend a meeting of the Delegates, &c. at Mancheſter (the *Authority* of which, and *their Impartiality*, we ſay nothing of.)

As we could not acquieſce in every part with the ſentiments and reſolutions of that meeting, we ſtate our thoughts on ſuch parts of the ſubjects in queſtion, as appear connected with the Promotion of Peace.

It may be neceſſary to obſerve, that the repreſentation in their Addreſs is not ſufficiently explicit. As 1ſt, It can only relate to thoſe places, from whence their information was received. 2d, That information muſt be very imperfect, as it is chiefly received from one party. 3d, It does not appear to us *ſufficiently to ſtate*, that *a majority are willing to accommodate their Brethren*, though a few ſeem determined on reſiſtance, and many have no inclination to change.

We are decidedly of opinion, that no juſt view of the ſentiments of the *whole* people can be formed from their letters, as numerous letters ſent to the Conference, with the Mancheſter Addreſs, would lead us to a concluſion directly oppoſite.

We do not wiſh to ſtate our ſentiments "as *reſolutions*," but purely to recommend what appears likely to promote peace. 1ſt, We think

Chriſtian love will endeavour to provide for each other, whether as to the Sacraments, or any other ſubject; which ſpirit of moderation, the ſentiments of Methodiſm have always inculcated. 2d, We hope the Preachers will be kept, as much as poſſible, out of all diſputes about theſe things, that they may be men of peace and love, and that being engaged in debates with no party, but conſidered as the friends of all, their word may have free courſe, and be made a bleſſing. 3d, That no injuſtice ſhould be done to any deſcription of perſons among us, but let the Preachers aſſembled in Conference, the Truſtees of our Chapels, the Leaders and Stewards of our Societies, and all the People ſtand in their proper places, and have their due ſhare of power and regard. 4th, That the appointment of Preachers reſts ſolely in the Conference. 5th, That the authority of Conference, *as miniſters of Jeſus Chriſt, conſiſts in the WHOLE body.* 6th, That the Sacrament ſhould not be admitted into the Chapels, without the conſent, in writing, of a majority of Truſtees, Stewards, and Leaders, *collectively.* 7th, Provided that the determination of Truſtees, Leaders, and Stewards, be controverted by the People, we think the ſignatures of each claſs ſhould be faithfully produced by each Claſs-leader at the Leader's meeting. 8th, Whenever a claſs has to determine in this manner, it ſhould only be done at the requeſt of a majority of Claſs leaders in a regular Leader's meeting. 9th, We apprehend that the minority in a Society, (on the Principles of Methodiſm and the Bible) ought to communicate wherever and in whatever manner they pleaſe, provided they do not deſignedly promote ſtrife in the Societies; that they ought not to contend for receiving it in their own Preaching-houſes, contrary to the judgment of the major part of their Brethren. 10th, We think Preachers ſhould not attempt to change or appoint

appoint Leaders and Stewards, in oppoſition to the general judgment of the reſt of their Brethren. 11th, It is our opinion, that the Pulpit ſhould no more be made a vehicle of *abuſe* than of *profaneneſs*, but we obſerve that hearers ſhould be as cautious that they do not miſtake faithful repreſentations of ſin or danger for perſonal reflections, as Preachers ſhould be to avoid making an unmanly declamation from the Pulpit a ſubſtitute for Chriſtian reproof.

We are firmly determined not to ſeparate from the Conference on the ſubjects in queſtion, if they continue unanimous; we therefore entreat our Brethren to obſerve, that we wiſh to live and die with them, meeting on the plain rules of the ſociety and the bible,

As we wiſh to avoid forming a Party, we ſhall no further call upon our Brethren who concur with us, than appears to be ſtrictly neceſſary to preſerve the great object we have in view, the Peace of the Societies and Proſperity of the Goſpel; this may account for our not collecting a number of names, or forming a permanent Committee.

That as the union of the body is of ſo much importance, and various circumſtances create mutual jealouſies, with the utmoſt reſpect we ſuggeſt, that it may be neceſſary for Conference, to determine on the moſt probable means of ſtrengthening the executive power of Diſtrict Meetings, by admitting Delegates, or ſuch other means as appear moſt agreeable to themſelves.

Praying that the Lord may direct and abundantly bleſs your deliberations, we remain your affectionate Brethren in the goſpel,

Michael Longridge, Sunderland
James Gregory, Preſcot
Thomas Lomas, Mancheſter
Joſeph Hague, ditto
Thomas Pendleton, Liverpool
William Sagar, Colne
Henry Collings, Briſtol
Edmund Whitehead, Oldham
J. Harrop, Aſhton-under-line
John Howard, Moſsley
James Parry, Cheſter
James Davis, Briſtol
James Ewer, ditto
Thomas Heamer, Mancheſter
Samuel Heginbottom, ditto
Robert Thorneley, Red-hill.

P. S. Since the above was ſent to the preſs, the friends from Briſtol, have thought it neceſſary to add the following note.

N. B. The perſonal reflections caſt on the characters of Dr. Coke, Meſſrs. Moore, Bradburn, Rutherford, Crowther, and Grant, (in the Addreſs ſigned by Mr Mayer and Mr. Pine) are very unjuſt; we totally deny the charge brought againſt the ſaid Preachers. On the contrary it muſt be manifeſt to every impartial perſon, that the diviſion was occaſioned by the Truſtees of Broad-mead Chapel, and by none elſe. The expulſion of Mr. Moore, by the Attorney's arbitrary letter, was the ſole cauſe of what they term "the ſhameful diviſion," ‡ and which influenced thirteen hundred people to acknowledge *the authority of Conference in preference to that of the Truſtees.*

Had the Truſtees permitted Mr. Moore to have preached at the Room in Broad mead, as appointed by the Conference, there would have been no diviſion in the Society at Briſtol.

James Ewer,
Henry Collings,
James Davies.

The day on which our Addreſs was delivered, the Delegates received the following note from the Conference.

Dear Brethren,

I am deſired by the Conference to inform you, that your Addreſs and Reſolutions are taken into ſerious conſideration. But it will be impoſſible for

‡ But what was the *cauſe* of the Attorney's letter?—And how was the authority of the Conference *acknowledged* by the Truſtees of Portland Chapel in expelling Mr. Benſon, the aſſiſtant, and the other Preachers appointed by the Conference?—and alſo by building an oppoſition chapel in direct defiance of their rules?—The opinion therefore on this head of near *threeſcore* Delegates, as appears by the forgoing Reſolutions, will at leaſt have as much weight with "every impartial perſon," as the "total denial" of the above *three* Gentlemen, Meſſrs. *Ewer, Collings,* and *Davies.*

for them to give you a direct answer to the various particulars contained on them for several days.

Signed in behalf of the Conference,

Manchester, THO. COKE,
29 *July*, 1795. Secretary to the Conference.

The Conference appointed the following Committee to take the Addresses and Resolutions into consideration, viz. Mr. Bradford, (the President,) Mr. Mather, Mr. Thompson, Mr. Benson, Mr. Pawson, Mr. Clarke, Dr. Coke, Mr. Bradburn, and Mr. Moore;—who made their report on Saturday morning, which was then debated in the Conference, and a copy of the following

PROPOSITIONS FOR A GENERAL PACIFICATION AND DISCIPLINE,

SENT TO THE DELEGATES IN THE EVENING.

I. *Concerning the Lord's Supper, Baptism*, &c.

1. The Sacrament of the Lord's Supper shall not be administered in any Chapel, except the majority of the Trustees of that Chapel on the one hand, and the majority of the Stewards and Leaders belonging to that Chapel (as the best qualified to give the sense of the People) on the other hand, allow of it. Nevertheless, in all cases, the consent of the Conference shall be obtained, before the Lord's Supper be administered.—[*Aduenda*,—The above parties to testify in writing—"*they are persuaded that no separation will be made thereby.*"]

2. Wherever there is a Society, but no Chapel, if the majority of the Stewards and Leaders of that Society testify, that it is the wish of the People that the Lord's Supper should be administered to them, their desire shall be gratified: provided, that the consent of the Conference be previously obtained.

3. Provided nevertheless, that in Mount Pleasant Chapel in Liverpool, and in all other Chapels, where the Lord's Supper has been already peaceably

peaceably adminiſtered, the adminiſtration of it ſhall be continued in future.

4. The adminiſtration of Baptiſm, the Burial of the Dead, and Service in Church hours, ſhall be determined according to the regulations above mentioned.

5. Wherever the Lord's Supper ſhall be adminiſtered according to the above-mentioned regulations, it ſhall always be continued, except the Conference order the contrary.

6. The Lord's Supper ſhall be adminiſtered by thoſe *only* who are authorized by the Conference; and at ſuch times and in ſuch manner *only*, as the Conference ſhall appoint.

7. The adminiſtration of Baptiſm and the Lord's Supper, according to the above Regulations, *is intended** only for the Members of our own Society.

8. We agree, that the Lord's Supper be adminiſtered among us, on Sunday evenings only: except where the majority of the Truſtees, and the majority of the Stewards and Leaders deſire it in church-hours; or where it has already been adminiſtered in thoſe hours. Nevertheleſs, it ſhall never be adminiſtered on thoſe Sundays, on which it is adminiſtered in the Parochial Church.

9. The Lord's Supper ſhall be always adminiſtered in England, according to the form of the eſtabliſhed church; but the perſon who adminiſters, ſhall have full liberty to give out hymns, and to uſe exhortation and extemporary prayer.

10. Wherever Divine Service is performed in England on the Lord's-day in church-hours, the officiating Preacher ſhall read either the ſervice of the eſtabliſhed church, our venerable Father's abridgement, or at leaſt the leſſons appointed by the calendar. But we recommend either the full ſervice, or the abridgement.

II. *Con-*

* *Is* AGREED *to be.*—See No. 7, Addenda.

II. *Concerning Diſcipline.*

1. The appointment of Preachers ſhall remain ſolely with the Conference; and no Truſtee, or number of Truſtees ſhall expel or exclude from their chapel or chapels, any Preacher ſo appointed.

2. Nevertheleſs, if the majority of the Truſtees, or the majority of the Stewards and Leaders of any ſociety, believe that any Preacher appointed for their circuit, is immoral, erroneous in doctrines, deficient in abilities, or that he has broken any of the rules above-mentioned, they ſhall have authority to ſummon the Preachers of the Diſtrict, and all the Truſtees, Stewards, and Leaders of the circuit, to meet in their chapel on a day and hour appointed (ſufficient time being given.) The Chairman of the Diſtrict ſhall be the Preſident of the Aſſembly; and every Preacher, Truſtee, Steward, and Leader, ſhall have a ſingle vote, the Chairman poſſeſſing alſo the caſting voice. And if the majority of the meeting judge, that the accuſed Preacher is immoral, erroneous in doctrines, deficient in abilities, or has broken any of the Rules above mentioned, he ſhall be conſidered as removed from that Circuit: and the Diſtrict-committee ſhall, as ſoon as poſſible, appoint another Preacher for that Circuit, inſtead of the Preacher ſo removed; and ſhall determine among themſelves how the removed Preacher ſhall be diſpoſed of till the Conference, and ſhall have authority to ſuſpend the ſaid Preacher from all public duties till the Conference, if they judge proper. The Diſtrict-committee ſhall alſo ſupply as well as poſſible the place of the removed Preacher, till another Preacher be appointed. And the Preacher thus appointed, and all other Preachers, ſhall be ſubject to the above mode of trial. And if the Diſtrict-committee do not appoint a Preacher for that Circuit, inſtead of the removed Preacher, within a month after the aforeſaid removal,

moval, or do not fill up the place of the removed Preacher, till another Preacher be appointed, the majority of the ſaid Truſtees, Stewards, and Leaders, being again regularly ſummoned, ſhall appoint a Preacher for the ſaid Circuit, provided he be a Member of the Methodiſt connection, till the enſuing Conference.

3. If any Preacher refuſe to ſubmit to the above mode of trial, in any of the caſes mentioned above, he ſhall be conſidered as ſuſpended till the Conference. And if any Truſtees expel from any Chapel a Preacher, by their own *ſeparate* authority, the Preachers appointed for that Circuit ſhall not preach in that Chapel till the enſuing Conference, or till a trial take place according to the mode mentioned above.

4. If any Truſtees expel or exclude a Preacher, by their own *ſeparate* authority, from any Chapel in any Circuit, the Chairman of the Diſtrict ſhall ſummon the Members of the Diſtrict-committee, the Truſtees of that Circuit who have not offended, and the Stewards and Leaders of the Circuit. And the Members of ſuch Aſſembly ſhall examine into the evidence on both ſides; and if the majority of them determine, that the ſtate of the Society in which the excluſion took place, requires that a new Chapel ſhould be built previous to the meeting of the Conference, every proper ſtep ſhall be immediately taken for the erecting ſuch Chapel, and no ſtep ſhall on any account be taken to erect a Chapel for *ſuch purpoſe*, before the meeting of the Conference, till ſuch meeting be ſummoned, and ſuch determination be made.

5. No Preacher ſhall be ſuſpended or removed from his Circuit by any Diſtrict-committee, except he have the privilege of the trial before mentioned.

6. The Hundred Preachers mentioned in the Enrolled Deed, and their Succeſſors, are the only

legal

legal Perſons, who conſtitute the Conference: and we think the junior Brethren have no reaſon to object to this propoſition, as they are regularly elected according to ſeniority.

7. Inaſmuch as in drawing up the preceding Regulations, we have laboured to reſtore and preſerve the Peace and Unity of the Society, and, in order thereto, have endeavoured to keep the Preachers out of all diſputes on the ſubjects therein ſpecified, Be it underſtood, that any Preacher, who ſhall diſturb the peace of the Society, by ſpeaking for or againſt the introduction of the Lord's Supper in our Societies, or concerning the Old or New Plan, ſo called, ſhall be ſubject to the Trial and Penalties before mentioned.

8. And in order that the utmoſt impartiality may be manifeſted in theſe Regulations for the peace of the whole body, We alſo reſolve, that if any Local Preacher, Truſtee, Steward, or Leader, ſhall diſturb the peace of the Society, by ſpeaking for or againſt the introduction of the Lord's Supper, or concerning the Old or New Plan, ſo called, the Aſſiſtant of the Circuit, or the majority of the Truſtees, Stewards, and Leaders of the Society ſo diſturbed, ſhall have authority to ſummon a meeting of the Travelling Preachers of the Circuit, and the Truſtees, Stewards, and Leaders of that Society. Evidence ſhall be examined on both ſides; and if the charge be proved, the Aſſiſtant Preacher ſhall expel from the Society the perſon ſo offending.

Signed,

JOSEPH BRADFORD, *Preſident.*
THOMAS COKE, *Secretary.*

Oldham-ſtreet Chapel,
Aug. 1, 1795.

The Delegates immediately entered into a particular inveſtigation of the above Propoſitions, and were unanimouſly of opinion, that they were by no means calculated to obtain a "*General Pacification*," without conſiderable alterations. They therefore ſent the following note to Conference; ſigned by the Preſident and Secretary.

"Dear Brethren—We have received your pro-
"poſitions and Articles of Diſcipline.—As they
"very materially differ from our views on the ſub-
"ject, we requeſt you will inform us by nine
"o'clock on Monday morning, whether we are
"to conſider them as your *ultimatum* or not?"

On Monday morning the Delegates were informed, that the Conference believed they had miſunderſtood their Propoſitions, for they had done every thing to meet the views of the Delegates; they therefore propoſed that the Conference Committee ſhould have an interview with the Delegates, to explain their meaning, and to receive the Delegates objections. A meeting was accordingly held at the Delegates' committee room, and the various objections made to the propoſitions. The Conference Committee requeſted a copy of them, as it was not in their power to make any alterations without the conſent of Conference, and promiſed that all buſineſs ſhould be ſuſpended till the matters in diſpute were decided on, and that an anſwer ſhould be returned as early as poſſible in the morning. The Delegates accordingly adjourned to nine o'clock in the morning.

Tueſday morning met at nine o'clock, when the following letter was received:

Mancheſter, *Aug.* 4, 1795.

DEAR BRETHREN,

TO the Rules of Pacification, the Conference has made the following

ADDENDA.

ADDENDA.

1. The Conference by no means wiſhes to divide any Society by the introduction of the Lord's Supper, and therefore expects that the majority of the Truſtees, and the majority of Stewards and Leaders who deſire the Lord's Supper among themſelves, teſtify in writing to the Conference, they are perſuaded that no ſeparation will be made thereby.

2. The Sacrament ſhall not be adminiſtered to a Society, in any private houſe within two miles of any Methodiſt Chapel, in which it is regularly adminiſtered.

3. We all agree, that the pulpit ſhall not be made a vehicle of abuſe.

4. It has been our general cuſtom *never* to appoint, or remove either Steward or Leader, without *firſt* conſulting the Leaders and Stewards of the Society. We are reſolved to walk by the ſame rule.

5. On the fifth article the Conference refers the Truſtees to the Article itſelf.

6. Nothing contained in the rules ſhall be conſtrued to violate the rights of Truſtees, as expreſſed in their reſpective deeds.

7. We conſent to have the word *agreed*. †

JOSEPH BRADFORD, Preſident.
JOHN PAWSON.

P. S. To prevent as much as poſſible the progreſs of *ſtrife* and *debate*, and conſequent *diviſions* in our connexion, no pamphlet or printed letter ſhall be circulated among us without the author's name, and the *poſtage* or *carriage paid*.

The

† See Note, p. 22.

The Delegates ſtill thinking that the above Addenda, was not ſufficiently explicit in ſome of the articles, came to the following Reſolutions :

1. That inſtead of the ſecond Addenda—we reſolve that the Sacrament ſhall not be adminiſtered to any Society in any private houſe within two miles of *any Methodiſt Chapel whatſoever*.

2. That inſtead of the fourth Addenda—we reſolve that the following be inſerted—That no Leader or Steward be removed, or any new Leader or Steward be choſen without the concurrence of a majority of the Leaders and Stewards, at a meeting called for that purpoſe, at which the aſſiſtant Preacher ſhall preſide.

3. That to the fifth Addenda, the words—"the "ſame *joint* authority that introduced, ſhall have "the power of ſuſpending;" ſhall be added.

That the above ſhall be ſent into Conference as the ultimatum of the Truſtee Delegates.

The Truſtees in general conſidering that the principal buſineſs was now finiſhed, and wiſhing to return to their reſpective homes, after paſſing the following Reſolutions, appointed a Committee to attend at Mancheſter till the Conference broke up, and adjourned till the next morning ten o'clock.

1. *Reſolved*, That our Minutes be printed, and ſent to the Chairmen of the Delegates Committee, at *London*, *Briſtol*, *Mancheſter*, *Leeds*, and *Dublin*, —that they may be diſtributed in the reſpective Circuits, according to their diſcretion.

2. *Reſolved*, That the thanks of this Meeting be unanimouſly given to the Preſident and the Members of the Conference, for their kind attention to the buſineſs of the delegation of the Truſtees that have been laid before them.

3. *Reſolved*,

3. *Reſolved*, That a copy of the above Reſolution be ſent to the Conference, ſigned by the Preſident and Secretary of this Meeting.

4. *Reſolved*, That the thanks of this Meeting be unanimouſly given to Mr. *Matthew Mayer*, our Preſident, for the very proper and Chriſtian manner in which he has conducted himſelf through the whole buſineſs.—And alſo that the thanks of this Meeting be unanimouſly given to Mr. *William Pine*, our Secretary, for his great attention to the concerns of this meeting, and the cauſe in general.

Tueſday Morning, *Aug.* 4, 1795.

Wedneſday Morning, Aug. 5, *the Committee* met according to adjournment, and came to the following Reſolutions:

Reſolved, That it is our opinion, that where Sacraments are adminiſtered by the Preachers, no fee or gratuity ſhould be taken; and that the money collected at the Lord's Supper ſhould be received by the Stewards of the Society, and applied to the relief of the poor.

Reſolved, That it be earneſtly recommended to the Truſtees, Leaders and People, to take notice, that No. 1, in the laſt Reſolutions ſent into the Conference, contains our decided opinion on that caſe, "*Where a Society exiſts without Truſtees*," as being more likely to promote the peace of the Societies.

Reſolved, That it be alſo recommended to the Truſtees, Leaders and People, throughout the connection, in the true ſpirit of love, and regard to the peace of the body, to watch over its intereſts; to keep in view the deſign of its original inſtitution; to enforce the new regulations, ſo far as they are mutually acceded to, and agreeable to the reſpective deeds; and, particularly, to exert themſelves, that every individual may continue a good member both of Church and State. *Reſolved*,

Reſolved, That being of opinion, that, when the Societies, which have requeſted the Sacrament, ſhall have acted for a ſhort time upon the conceſſions of the preſent Conference, they will be convinced, that to become *once more* UNIVERSALLY *a religious Society, for Chriſtian fellowſhip, expounding the ſcriptures and prayer only*, is their PROPER CALLING;—and that they will ſoon be diſpoſed to give up many innovations, which have been brought in among them, as others in ſimilar ſituations have already done,—We adjourn this Conference to the laſt Monday in July, 1796, to be held at the Chapel, City Road, London.

MATTHEW MAYER,
JOHN STONEHOUSE.

In order more effectually to preſerve Peace and Unity among the Body at large, the Delegates conceived it neceſſary to form the following

ASSOCIATION of TRUSTEES.

It is agreed by the Delegates from the Truſtees and People, met at Manchester, July 24, 1795, that a Committee of Truſtees be formed in the following places—"for the purpoſe of preſerving "and perpetuating Primitive Methodiſm, in con- "nexion with the eſtabliſhed Church, and to ſee "that our Rules and Agreements are faithfully "kept both by Preachers and People."—viz.

LONDON,
BRISTOL,
MANCHESTER,
LEEDS, and
DUBLIN.

1. That the ſaid Committee ſhall conſiſt of all the Truſtees in the above places, who are for preſerving the Old Plan of Methodiſm.

2. That

2. That the following Gentlemen be Chairmen of ſaid Committees, for the preſent year.

London, Mr. John Horton,
Briſtol, Mr. Henry Durbin,
Mancheſter, Mr. John Stonehouſe,
Leeds, Mr. William Hardon,
Dublin, Mr. Arthur Keene.

3. That whatever greviance ſhall happen through the breach of our eſtabliſhed Rules, or a departure from our common uſage, which cannot be ſettled in the reſpective Circuit or Society where the matter is complained of, the party aggrieved ſhall repreſent the ſame in a letter directed to the Chairmen of the Committee of the neareſt place, to which the complaint comes from; who ſhall immediately ſummons the Committee, to take the matter into conſideration, and to give ſuch advice or aſſiſtance as the caſe may require.

4. That in all important circumſtances, the Committee to whom the complaint is preferred, ſhall ſend a copy of the ſame to the four other Committees, that ſuch meaſures may be adopted as may be thought moſt adviſable on the occaſion.

5. That whatever complaints ſhall be made to any Committee, they ſhall be regularly regiſtered; and two perſons ſhall be deputed from each Committee to attend the meeting of every Conference; who when aſſembled together, ſhall draw up a regular report of whatever has come before them throughout the year, and publiſh it for the information of the whole body.

6. That ſhould any remarkable grievance occur in the department of either of the ſaid Committees, it ſhall be communicated to each of the other Committees; and if it be their united opinion that the Delegates throughout the kingdom ought to be ſummoned to attend the Conference, then that meaſure ſhall be adopted, and ſummonſes

monſes ſent to every Society and Circuit in the Connection.

7. That a ſubſcription be made to defray the preſent expences, that a like ſubſcription ſhall be made at every future meeting, and that the Delegates be reimburſed their expences by their Conſtituents.

A ſubſcription was accordingly entered into, and Mr. Joſeph Mayer, of Mancheſter, appointed Treaſurer.

Signed on behalf of the Meeting,

MATTHEW MAYER, Preſident.

WILLIAM PINE, Secretary.

P. S. The Delegates having diſcharged the duty of their miſſion, recommend to their Conſtituents, both Truſtees and People, who have experienced the value of Primitive Methodiſm, in connection with the Church of England, and who wiſh to perpetuate the ſame, as being a national as well as an individual bleſſing;—that they would be on their guard how they admit any innovations among them, as the evils already produced thereby have been very great and alarming, ſuch as dividing the people in many places who were once happily united together, creating diſcord among old friends, ſetting relatives and families at variance with each other, and in fact, turning many out of the way, who it is to be feared will be loſt in eternal perdition.

END.

☞ This Pamphlet, and the *three following*, which are all printed on the ſame ſize, will make a ſmall Pocket Volume, highly uſeful and valuable to all lovers of *Primitive Methodiſm*, as they contain every argument in its favor, ſhew its peculiar advantages. and the great evil that has attended the late attempts to make an alteration in its plan.

1. *Conſiderations on a Separation of the Methodiſts from the Eſtabliſhed Church.*

2. *Candid Animadverſions on Mr. Henry Moore's Reply to the above.*

3. *Primitive Methodiſm defended, in an Addreſs from the Briſtol Truſtees to the Methodiſt Conference, &c.*